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Franciscan Herald and Forum



Franciscan *Herald and* Forum

Official Organ of the Third Order of St. Francis in North America.

Manager—Albert J. Nimeth, O.F.M.

Editor—Mark Hegener, O.F.M.

Associate—Xavier Carroll, O.F.M.
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COVER PICTURE: Pope St. Pius X once said that it is remarkable that the saints of our day attain to prominence less through extraordinary deeds than through simple fidelity in their ordinary duties. And Our Blessed Lady at Fatima told the children that by penance she meant the perfect fulfillment of the duties of one's state of life. Such was the life of the Servant of God Brother Jordan Mai O.F.M. born in Westfalia, Germany in 1866. In 1895 he became a Franciscan brother and spent the last fifteen years of his life a doorkeeper in the Franciscan friary at Dortmund. He died there on February 20, 1922 and is known as "the St. Anthony of Dortmund." The great army of Brother Jordan's clients in the Old and the New World are firmly convinced that the honor of altars will be granted to him in the near future. (*Franciscan Book of Saints*, page 123).

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Third Order Moves Into Television

The RADIO HOUR OF ST. FRANCIS has broadcast for the past 14 years. Five hundred and fifty radio stations in this country, and 100 foreign stations, regularly broadcast THE HOUR, and station managers rate the program as excellent. We reach great numbers of people through this medium, and their letters of commendation prove we are doing great good in this apostolate.

The Hour on TV

To expand coverage, to reach more people, we have considered for some time televising THE HOUR OF ST. FRANCIS on national television. It is an astounding fact that 86 out of every 100 homes have at least one television set! . . . That the average American home views television 42 hours each week! St. Francis went with his message to the people in the shops, in the market places, in the fields. Today's people are at their television sets. If we follow St. Francis that is where we must go.

Past Performance

Of the occasional programs we have produced in the past, one, "Christmas Is a Song," reached 5,000,000 people in 160 showings. This indicates strongly the vast potential of a TV HOUR OF ST. FRANCIS.

Convinced that TV, supplementing our Radio Hour, is at this time the logical move to reach more people, realizing that millions who formerly listened to radio are now viewing TV, we organized a plan for a national TV Hour. It was presented at a meeting of the National Board and the Commissaries of the Third Order of St. Francis at Wappingers Falls, New York on September 28, 1959. It was approved enthusiastically and unanimously, and we are now proceeding with production.

Why the T.O. on TV?

If St. Francis were alive today, he would be on TV. TV is a 20th Century Apostolate. It is the modern instrument of communication which reaches the greatest numbers. Through it can be reached not

only practising Catholics, but also fallen-away Catholics, non-church-goers, and countless people with problems in everyday life. Both Pope Pius and Pope John have urged the use of television. Rome is fully aware of TV's vast potential.

All of us are familiar with the generally low quality of TV and its daily marketing of crime and sex. **THE HOUR OF ST. FRANCIS** will help raise television standards, but it will do more—it will quicken and increase the spirituality of the Third Order itself, it will bring the message of St. Francis into the American home, it will advertise the Third Order of St. Francis. The average Catholic spends one hour in church each week. Non-Catholics spend about the same time, more or less, and non-church-goers are simply the lost sheep. Yet—we repeat—86 out of every 100 homes in these groups spend 42 hours each week viewing television.

However, the decision to go on TV is only the start. Surely we have the know-how, the long, qualified experience, the valuable contacts with Hollywood stars who will appear on the program at no expense to us. We can and will produce superior programs. But there is more. There is the need for continuous financing.

How to Finance?

The logical source of income is the entire membership of the tertiaries of the Third Order of St. Francis. Every tertiary should be able to make a donation of the program. Some should give more, some less, but every tertiary should make a sacrifice for this important apostolate.

To date, we have accumulated \$30,000.00 and have almost finished production of Film Number One (**The Third Order**). The full schedule is the production of 13 films, a television cycle. In addition to the first film, there will be three more units of four each, with deadlines as follows:

Unit #1	June 1960	(4 films)
Unit #2	December 1960	(4 films)
Unit #3	June 1961	(4 films)

TV production costs are now more than \$40,000 for a thirty-minute program. We expect to produce each program at a cost of \$10,000, with efficient methods, low overhead, availability of Hollywood stars who will contribute their talent and time at no charge. Moreover, the program will go as a Public Service Program, like the distribution of our Radio Hour. Public Service time is *free* time—we do not pay the station for projection.

How can we reach our goal? Here is our plan of action.

Outline of Action for TV Campaign

A. The first program, which we shall call "The Third Order"
(See page 37)



FRANCISCAN HERALD AND FORUM



Applying Christianity in the Spirit of St. Francis

Double-Barrelled Program

THE HOUR OF ST. FRANCIS" is embarking on an all-out television effort. The National Board of the Third Order and the Franciscan leaders throughout the country are calling upon all tertiaries to help in making this far-reaching instrument a means of bringing faith and Christianity to millions. The first step will be a half-hour film which tells the modern story of the Third Order itself. This will be ready about the 1st of January. This feature will be followed by a series of twelve others, each solving problems of the present day in the spirit of St. Francis of Assisi.

WHAT THIS PROGRAM MEANS TO YOUR FRATERNITY

First of all it means that your fraternity must appoint a TV Chairman. Each fraternity received a letter from the Central Office (Fr. Philip Marquard) asking that the name of such a chairman be sent to the Central Office as soon as possible.

Names are necessary to co-ordinate effort. The entire United States has been divided into 23 regions and a regional TV Chairman has been appointed by the Central Office after consultation with T.O. leaders in a given region. The TV Chairman of a region will be given the names and addresses of the Fraternity TV chairman in his region and coordinate the program.

WHAT IS THE PROGRAM?

The regional chairman will call a meeting of the Fraternity TV chairman along with directors, prefects and officers of all fraternities in a given region to preview the pilot film made by the HOUR OF ST. FRANCIS on membership in the Third Order itself. The film has a "lead in" by Fr. Hugh Noonan O.F.M., director of the Hour, which explains this national effort to put the HOUR on TV. The theme is: Be a TV Apostle in the 20th Century! Along with the film a "package" is supplied: it is a beautifully printed explanatory leaflet of the plan to put the HOUR on TV and a

donation envelope. \$25.00 annual pledge for this all-out effort to put the HOUR on TV is what is needed to put the program over and enable the producers of the HOUR to complete 13 programs a year (a regular TV series).

To get a succinct picture of the whole program, see the inside back cover for a birds-eye view.

DOUBLE-BARRELLED ACTION

Though the purpose of the first film, which will be "booked" for the various fraternities of a region through the regional director's office, is to promote the TV apostolate, it will also serve as a means of acquainting people outside the Third Order with the Third Order program and way of life. At the same time the film along with the "lead in" and "lead out" by Fr. Hugh Noonan O.F.M., director of the HOUR, explains the TV Apostolate and how all can participate in bringing better TV to the screens of America. This makes it possible for the Fraternity TV chairman to see to it that not only T.O. members become acquainted with the National Program but EVERY CATHOLIC that can be reached. Therefore, the film should be offered for viewing to the Vincent de Paul Societies, Knights of Columbus, Altar Societies, Daughters of Isabella, etc., etc. Leaflets and pledge envelopes must always be made available on these occasions. A supply of T.O. literature should also be on hand with fraternity name and address imprinted.

Every fraternity, every member must be behind this program to make it successful. If in the 1940's the T.O. conducted a Crusade, then this new program can surely be called a Missile Program: we are exploring a new medium and endeavoring to bring the Third Order into a breach where few dared to tread. It is like going to the moon, only we have no uncertainties. It CAN be done if everyone gets behind it.

No need to sit in front of your TV sets at night and silently cuss out the terrible programs. WHO will better them if we do not? It has been stated that the HOUR OF ST. FRANCIS with the Third Order behind it and the talent at its disposal at the home base in Los Angeles is the best qualified Catholic Organization today to bring GOOD TV to the television screens of America. Let us not muff the job!

Though the HOUR will only be able to give one film to a region, each fraternity can purchase this first TV film on the Third Order from the HOUR at cost price, i.e. about \$125.00. The more tertiaries who see the program—and all must see it—the faster will our progress be. And the more NON TERTIARIES who see the program, the more apostles for this TV apostolate we can enlist and members for the Third Order as well.

We should no longer be fearful of all-out promotion of the Third Order lest we bring in "undesirables" or people not qualified for membership. With the new Constitutions demanding a three months postulancy and the increased efficiency in most fraternities in processing and screening new applicants, the machinery is in place for a sound and persistent membership campaign using the technique of a film showing. After all, the religious orders all have vocation films to recruit new members. Why should not the Third Order use the same tried and found true method?

TV CHAIRMAN AND PROMOTION COMMITTEE

Every fraternity, therefore, must select a TV Chairman who will carry out the plans of the national TV promotion campaign in the local fraternity. Along with the Chairman, a promotion committee ought to be set up (1) to seek means to purchase the first TV film from the HOUR OF ST. FRANCIS

rich both explains the TV apostolate and depicts the meaning of membership in the Third Order of St. Francis and (2) to make an all-out effort to have this film shown to every possible organization ready to accept and show it. Along with this program goes the (1) TV Apostolate literature: (a) the explanatory leaflet of what the all-over program for the Hour on TV is and (b) the pledge envelope whereby viewers may send in their \$5.00 donation at once or notify the HOUR OF ST. FRANCIS that they will send it in installments, or are sending as much as they can afford.

We are at the "scratch line" of big events. The line can be a beginning or an end—depending on what each tertiary wants to make it! •

NEWSLETTER

(Continued from Page 34)

film," is to be shown to every fraternity in the country. An introductory talk on the film is given by Fr. Hugh Noonan, explaining the Third Order Television Apostolate. This talk is illustrated by a series of brightly colored charts and brings home visually and audibly the importance of this 20th Century Apostolate in bringing good Catholic subjects to the TV screens of America. At the end of the film, a plea for support is made. Donation envelopes for this purpose will have been distributed together with a beautiful two-color folder which contains an explanation of this TV apostolate.

B. The donation envelope gives the tertiaries the following choices:

1. Donate \$25.00 or more as an Annual Sponsor
2. Give \$2.00 a month, or
3. Give \$1.00 a month

A Holy Mass is being offered daily at the tomb of St. Francis of Assisi for the success of this 20th Century Apostolate, and for the intentions of all who participate in making St. Francis alive today on TV. TV Missionaries giving \$25.00 or more a year will also receive a beautifully illuminated scroll of the Peace Prayer of St. Francis (in full color, size 11" x 14").

Lesser contributions, regardless of amount, should also be made in the donation envelope.

On the envelope the tertiary will write his name and address as well as his fraternity, so that due recognition can be accorded. For those giving on a monthly basis, a reminder will be sent regularly from THE HOUR's Los Angeles office.

Start the campaign off right now and see the inside back cover of this magazine to make your pledge!

A Reporter Watches . . .

The Hour of St. Francis

. . . Make the Third Order Film

UP TO 1:30 A.M., it was a dull night for local news in Los Angeles. All evening I'd been cruising the streets, hoping for a bright human interest item. I ended by talking for two hours with a friend of mine who had insomnia and had been lucky enough to get a job as a night watchman. But I didn't think the city editor would buy that one.

On the way home, I drove past St. Joseph Church and the school at 12th and Los Angeles. From the top floor of the school, I saw lights flashing strangely. My first thought was to call the police. But I was afraid that by the time they got there, I'd lost a story. So I made like a TV detective. I tried the front door, but it was locked, as any respectable front door should be at that hour. At the side of the school, I found a door that was not locked. Noises came faintly from overhead. I traced them up two flights of stairs to an auditorium. The center of the lights and the noise was the stage. Behind that lowered curtain, I might find my story. I started down the aisle.

"Cut," a voice shouted. "Somebody's walking out there!"

I froze.

On the steps to the left of the stage

appeared a figure in a brown robe. I called from my stance: "I'm a reporter for the News."

"Oh, all right, come on ahead."

I walked down the aisle, up the steps, and into the middle of a television filming.

"We're working against time," said the man in the brown robe and the patient smile, "but you're welcome to watch."

"What are you doing?" I asked.

"We hope we're shooting a Third Order film. Ready, Bill?"

"I'm all set," said a man peering through a camera. "Ready with the sound, Les?"

A voice from outer space: "Ready 'em!"

"All right, stand by, everybody! And quiet in the studio! This is the sound."

I moved to get a better look.

"Wait, wait, everybody! There's a noise out there."

"What kind of a noise?" asked Bill.

The invisible Les replied: "I don't know. Sounds like mice."

"Oh," I said, "that's me. My shoes squeak."

"Would you mind sitting down then, please?"

I sat down.

BETWEEN SHOTS, I found out that at this 1:30 a.m. session was all about. The man in the brown robe was Fr. Hugh Noonan, Director of THE HOUR OF ST. FRANCIS. A tall figure in a sports shirt and slacks, perched on the platform of the boom camera, was actually Fr. Karl Holtz, assistant director. The man with his eye in the camera was William De Diego, expert free lance photographer, and the voice of "Roll 'em" was Les Romas, sound man. They were filming the Third Order story, with top TV actors that I remembered from reading Variety reviews about the acting that saved the story—Ken Rogers, Mark Allen, Jeanne Bates.

When I got to see the beginning and the ending of the film—the opening scene where Ken and his wife have a breakfast table fight that came too close to my home, and the closing where the wife gets interested in the Third Order after seeing how it turns her husband from a bear with a sore paw to a dove of peace.

In between shots, and a voice from somewhere calling, "Do you want a plate on that?" and injections of coffee and doughnuts, and shifting from Stage 1 to Stage 2, I found out that the film had to be shot after the children left the school at 3 p.m., when sandblasting stopped on a building across the street, after the rush hour traffic stopped shaking the building.

The lights suddenly went out.

"There goes another fuse!"

"Fr. Karl will fix it," said Fr. Hugh without raising an eyebrow.

While Fr. Karl fixed it, I learned that the film was the pilot of a series of 13 features which "The Hour" would produce if a project to raise money raised money. The ordinary cost of a half-hour film, \$40,000, could be cut to a quarter of that amount by donations of equipment and talent, and by corner-cutting that would make a miser look sick.

At 2 a.m., they finished for the day. They'd been shooting since three in the afternoon, and the two flights of steps to the auditorium felt like the stairway to the moon.

I went outside. On the corner in front of the Church, I saw a statue of St. Francis. He looked as if he would walk right off the concrete base and say to me, "Can I help you?" I bent down and read the inscription on the Little Poor Man, born in Assisi in 1182, born into heaven in 1226, and plaque in front of the statue: "The now living in the hearts of all men forever. In compassion he turns from the way of the cloister to the path of service at the crossroads of the world."

"Well, St. Francis," I said, "if hard work and hope could put you on TV, there you would be now. I certainly hope people will get with you and put this thing over."

In the moonlight St. Francis looked quietly confident.

YOUR ROVING REPORTER •



A COURSE IN FRANCISCAN ASCETICISM

by John Forest Faddish O.F.M.

The Franciscan's Prayer-Life

SOME TIME AGO I was standing outside one of our large city churches; a woman came up to me and said: "Father, please say some prayers for me. I don't have the time to pray." Her request startled me. I told her of the importance of prayer in her life. But she had so very many things to do each day she said, that she could seldom find the time to pray.

I wonder how many people there are in this world with similar sentiments. How many of us are very much like her? Is it not a fact that we give so much of our time to trivial things and then find that we are cheating on the most important obligation we have as creatures of God—the obligation to pray?

Francis our Model

As children of St. Francis of Assisi, it is natural that we look to him for guidance in our prayer life. If anyone can show us how to pray, it is certainly he, who has merited to be called the Christ of the Thirteenth Century. Francis realized that to become like Christ, one must pray like Christ.

How did Christ pray? What did Christ have to say on prayers? For Francis, this was no mystery. In his simplicity he turned to the Gospels and there he found fool-proof directions. It is contained in the Gospel of St. Matthew. Christ was instructing his disciples on prayer. "When you

pray, you shall not be like the hypocrites, who love to pray standing in the synagogues and at the street corners, in order that they may be seen by men. . . . Amen I say to you, they have had their reward. But when thou prayest, go into thy room, and closing thy door, pray to thy Father in secret and thy Father, who sees in secret, will reward thee . . . do not multiply words as the Gentiles do; for they think that by saying a great deal, they will be heard . . . your Father knows what you need before you ask him. In this manner therefore shall you pray: Our Father who art in heaven, hallowed be thy name . . ." (Mt. 6, 5 ff.).

Francis must have rejoiced when he read these words. He had seen so much false pride masquerading under the cloak of piety, that Christ's statements came as a soothing balm to his soul. This was the very guide he was seeking. The heretics of his day, like the pharisees of old, paraded virtue before the eyes of the people in order to attract followers; Francis, however, preferred to abide by Christ's advice; he turned to a hidden life of prayer with no desire for a following. What he least expected became a reality—others could not resist the magnetic force of his personality and they were drawn to imitate him. Yet, the power which he had came only as a result of an intense and well-regulated prayer-life.

His Secret Becomes Known

As others were drawn to him, Francis withdrew deeper and deeper into himself. He prayed for guidance, for fidelity to whatever designs Divine Providence had in store for him. Yet, it would have been terribly embarrassing had his love of prayer become known to others.

At times, he went to great lengths to show himself no different from the others with whom he associated. However, God has His ways, and often He allows such secrets to become known to others, that he might thereby be justified. On one occasion Bernard of Quintavalle invited Francis as an overnight guest at his home. He had heard rumors of his sanctity. The best way to find out whether these were rumors or facts, he thought, was to invite Francis to his home. There were other guests at Bernard's home that night and Francis cheerfully partook of the conversation. Time for bed, he begged to be excused. He retired, but Bernard kept a close watch over him. In the early hours of the morning Bernard discovered that Francis was not in bed. Instead, he was kneeling, deeply engrossed in prayer. Francis remained this way for most of the night. This was all that was needed to convince Bernard of the Poverello's sanctity. He himself gave away his goods and became a disciple of Francis the next day.

How Francis Prayed

From the Scriptures, Francis learned that he is an adopted son of God. This meant that God the Father is his Father. And carrying this principle to its logical conclusion, Francis deduced that Christ, who is the Son of God, must likewise be his own Brother. Francis resolved to love God as a child would love its Father, and to love Christ as his own Brother. He could henceforth approach God with

the confidence of Son and Brother—knowing that He would then be more willing to listen to his petition. This attitude effected a tremendous change in Francis' whole bearing. The whole complexion of his prayer-life was changed.

His prayer-life became characterized by a spirit of ease with which he approached God in prayer. He abhorred what we might call "canned prayers," i.e. prayers composed by others. He felt that if he were to pray, then it must be he who does the prayer, and not another person. A child when it approaches its father does not read what others have said to their fathers but rather goes to him with freedom and confidence. He would therefore speak "heart to heart" with his heavenly Father, knowing full well that God would listen to what he had to say.

Francis found every moment of the day an opportune time for prayer. For him there was no separation between the Sacrifice of Holy Mass, his Office, his working in the field, or reading the Scriptures. Everything spoke to him of God, everything reminded him of his Father. Thus he could counsel his followers that in the work they do, nothing should ever be allowed to extinguish in them the "spirit of prayer and devotion."

To sustain the "spirit of prayer and devotion" in himself, Francis came to rely more and more on three capital devotions: The Most Holy Eucharist, the Divine Office, and meditation upon the Passion of his Savior.

His Love for the Holy Eucharist

Francis realized that grace was won for us on Calvary. It was here that Christ gave us a startling proof of His love for us. "Greater love than this no man has than that a man lay down his life for his friend." Unfortunately, to the people of the thirteenth century

Calvary seemed so remote. Most regarded it as a mere historical fact. They failed to see in the Sacrifice of Holy Mass the perpetuation of the Sacrifice of Calvary. For many, the Mass had become a mere formality.

Enlightened from above, Francis realized that if he were to effect any change in the morals of his contemporaries, he must make them conscious of the fact that the Mass is the sufitting in his many private devotions preme, central act of Catholic worship. It must occupy the very center of one's prayer-life. Gather together all the private prayers and devotions, sacrifices, penances of all the people of the world, and they will still not equal the value of one single Holy Mass.

Contrary to the custom then in vogue, Francis ordered that Holy Mass be offered in the churches of the friars each day. He never tired of admonishing them of the value of assisting at Holy Mass.

The Tertiary and the Mass

If he is to be true to his vocation as a child of St. Francis, the tertiary must possess the same love for the Mass as Francis had. He will not regard it as a mere formula of words, or a time for saying the rosary or or novenas. For him the Mass will be what Christ meant it to be, the renewal of Calvary's Sacrifice. Just as he would have vied for a position beneath the Cross on Golgotha, so will the tertiary seek to draw near to the Altar of Sacrifice each day.

He will realize, moreover, that the fruitful participation in the Mass would have him receive his Eucharistic Lord in Holy Communion frequently and daily, if possible. Love craves union with the beloved, and the person who is in love with Christ (and must we not presume that every tertiary wholeheartedly aspires to this)

will long to receive Him frequently. Through Holy Communion he will find himself elevated above the turmoil of the world, united with the loving Heart of Christ. During these precious moments when he harbors Christ in his soul, he will speak to him freely, telling Him of his successes and failures, his attempts at sanctity, his yearnings, his longings.

His Love for the Divine Office

The Divine Office is an extension of the Sacrifice of the Mass. In the early days of the Church the faithful would assemble at stated times each day to offer praise to God. They would chant the psalms together and thus it was the corporate worship of their Creator.

Eventually, the office became identified with monasteries and priests. St. Benedict introduced the monastic office in the sixth century. This office, however, was meant more for choir recitation than for private recitation. There were so many different liturgical books which were required for the proper recitation that private recitation was a great burden.

Francis loved the Divine Office because it was a most perfect way of praising God. In spite of his great love for poverty, he insisted that each of his friars have a breviary (a shortened form of the monastic office) which could be carried on missionary journeys. The friars were to say the office at stated intervals each day as their official tribute to Almighty God in their own name and in behalf of all the faithful.

Not all of Francis' followers, however, were priests. For those who were not priests, he prescribed the recitation of seventy-six Our Fathers as the breviary. And even in his First Rule for the Third Order Secular, the Poverello prescribed the recitation

Canonical Hours or Breviary for those who knew how to recite the Mass. For the others he said they must say: "twelve Our Fathers for the pains and for every one of the other seven Our Fathers with the Gloria Patri after each one." This has now changed to twelve Our Fathers, the Marys and Glories in the present Old Order Rule.

Tertiary and the Office

There is a growing desire on the part of the laity to partake more fully in the recitation of the Divine Office. For this reason the new Third Order Institutions state that the tertiary must fulfill his obligations of the Office by saying (1) the Breviary (which is said by the priests), (2) any Short Office approved for the faithful, (3) the Little Office of the Blessed Virgin, and (4) the Twelve Our Fathers, Hail Marys and Glories (no. 59).

This new regulation gives the tertiary a great deal of freedom, while it encourages him to a fuller participation in the liturgical worship of the Church. Many fraternities have introduced group recitation of the Short Franciscan Breviary (published by the Franciscan Herald Press) or the Little Office of the Blessed Virgin. The tertiary is free to use whichever appeals most to his personal devotion. However, he must bear in mind, that regardless of which form of the office he chooses, the office is not a mere private devotion. He is, we might say, deputized by the Church to say it in the name of the faithful. For this reason he will never omit it without grave reasons nor will he ever prefer any other private devotion to the recitation of the office.

Our Holy Father St. Francis realized the many merits and blessings that would be reaped from the devout recitation of the office each day. Let us

seek in the office the same consolations that he sought and received from it.

His Love for the Passion

Francis was keenly aware of his obligation, as a creature of God, to offer Him due adoration. Never did he seek favors for himself, save one. He asked that before his death he would be allowed to feel in his body the pains of the sacred wounds which Christ bore in his body. His prayer was answered in a unique way two years before his death while he was in retreat on Mt. La Verna. For here he was given the Sacred Stigmata—the physical imprinting of the wounds in his body. The grace was a reward for a life-long devotion to the Sacred Passion of Christ.

We are told that anyone who reflects upon the Passion of Christ will never sin. The very thought of Christ's Passion would bring tears to Francis' eyes. He composed a special office in honor of the Passion and referred to it repeatedly in his admonitions and conversations.

The Tertiary and the Passion

We have a wonderful way of proving our love for our Suffering Savior. It is the Way of the Cross. While the form we use today was unknown in St. Francis' day, it was the logical outgrowth of his love for the Passion of Christ. This seed, implanted in the hearts of his followers, blossomed forth to perfection in St. Leonard of Port Maurice, known as the Patron of the Way of the Cross.

St. Leonard erected the Way of the Cross in all the churches to which his missionary work took him. He found it a most powerful weapon for conversions. Like his Holy Father, Leonard realized that the Passion is the true book of heavenly wisdom. From it he learned how to follow faithfully

(See page 52)

The Great Commandment

TO THE RATHER pharisaical question put Him by one of the doctors of the Law concerning the great commandment, Jesus answered with his beautiful precept which might be considered the very essence of the spiritual life: "You shall love the Lord your God with your whole heart, and with your whole mind. This is the greatest and the first commandment. And the second is like it, You shall love your neighbor as yourself" (Mt. 22, 37-39). It is precisely here that Jesus points out the royal road which leads to him, the absolutely necessary requirement for membership in his company, the shining suit of armour which shields His followers from the hatred and onslaughts of the Enemy. Since Article 42 deals more specifically with fraternal charity, our discussion here will treat the first of the Great Commandments, divine love, or the love of God.

St. John gives us a beautiful description of the essence of God when he wrote: "God is love, and he who abides in love, abides in God and God in him" (I Jn. 4:16). God is love! His very existence is love. And, most practical for us, He has created us out of love. His is the *amor escaticus*, the love which, by its very nature, must diffuse itself outward to the beloved. Since, in the beginning, there was nothing outside of the Godhead which could be an object of his love, God created the universe and gave himself to us—all out of love!

The thought is overpowering. God created us and the world we live in

all out of pure love—so that we might share in the immense bliss and happiness which comes from eventual union with him. We can hardly conceive of such utter selflessness, and the human mind is crippled at the thought that such an infinitely perfect Being could condescend to love so infinitely the creations of his hands.

From the very day we began to exist, the loving Providence of God guided our destiny. There is nothing we do, no step we take, no breath we breathe, that God did not ordain or at least permit from all eternity! When compared with our pettiness, our own niggardly selfishness, the infinite love of God staggers the imagination. It is Love Itself!

Simple, complete, yet unrequited—Love! The sin of our first parents, that first slap in the face which the ungrateful people gave to so loving a Father, did nothing to diminish His love. Immediately, spontaneously, He promised to help balance the scales which had been outweighed by the fall of Adam and Eve. An all-loving, all-kind Father promises a Redeemer to release an ungrateful people from the servitude of sin.

Christ was, indeed, the supreme Gift of a loving God. God himself, became man—"He emptied himself, taking the form of a slave"—to point out to men the love and the goodness of God. Jesus showed the world that love is the prime requisite for eternal life and the absolute essential for union with God.

AT THE LAST SUPPER He again outdid himself, as it were, for love of men. It took God himself to think of so great a gift as the Blessed Eucharist. We stumble at the very thought of it! In a supreme effort to show His love for man, he gave us his body and blood as a token of his abiding charity and enduring love.

And, at last, in one final attempt to impress upon a hardened nation his turning love for them, the Saviour allowed himself to be murdered, to be put to shame, to be spat upon. What unselfish charity! And even as he hung upon the cross, his creatures were uppermost in his mind—as he prayed for their forgiveness, as he committed his mother to the care of the disciple of love, as he promised eternal salvation to the repentant thief. Jesus' Passion and Death is the greatest love story in the history of the world. "Behold Jesus Crucified! Behold his wounds received for love of you! His whole appearance betokens love: his head is bent to kiss you; his arms are extended to embrace you; his heart is open to receive you." Greater love than this no man hath, than that a man lay down his life for his friends."

That, however, is all very nice theory, but the question arises: just what are we going to do about it? What does the love which God has for his creatures mean to us? How is it to pervade every minute of our lives, influence every act we perform?

We must love God with every fibre of our being; our will must be his will; our every action must be an attempt on our part to offer him some recompense for his great love.

The Franciscan soul sees the great goodness and love which God showed

when He gave men the Saviour. Our feeble, somewhat earth-bound minds would find it difficult to grasp onto and love something so intangible as the Godhead, the Blessed Trinity. St. Francis realized that an all-kind and all-solicitous Father had given us Someone more easily lovable, more easily comprehensible and understandable. The beautifully warm personality of Christ as it sparkles on the pages of the four Gospels is immensely attractive and forcefully magnetic. It is something we can fall in love with more easily than the rather abstract notion of the Father or the Holy Spirit.

We must, then, fall head over heels in love with Christ. We have to get to know him—in the simplicity and humility of His birth in the stable at Bethlehem, in the supreme token of his love and concern in the Blessed Sacrament, in the great drama of love which he consummated on the stark heights of Calvary. Jesus Himself tells us: "Learn of me . . .", and it is in that commandment that he offers the Franciscan a positive challenge. Learn how I loved, he seems to say, and go thou and do likewise!

For with Jesus love must be wholehearted, enthusiastic, self-sacrificing. It must be an all-consuming love, inflaming the lover to imitation and eventual union. The task is ours! Francis showed us the way by his own perfect imitation of Jesus' magnificent life. Our holy Father and the rule which he wrote for us will lead us too in the footsteps of the Master—from the humility of Bethlehem, to the happiness of Mount Tabor, on to the suffering and bloodshed of Calvary, and then to the glory and splendor of the Resurrection!

Fr. Albert Nimeth O.F.M. . . .
in collaboration with college fraternities

THE RECEPTION OF NOVICES

Methods of Procedure

POSTULANTS are usually received at each meeting after the conference in church. They come to the Communion rail, make their petition and receive the blessing of the director as contained on page 22 of *The Ritual for Public Functions*. "Notification of Postulancy" blanks with postulants name, address, etc. are taken from the postulants after the ceremony and given to the Postulant Personnel. NOVICES are usually received twice a year, e.g. in April and in October. Profession of novices would therefore follow twice a year in May and November.

How to Prepare for Reception

1. Postulant Personnel prepares a list of those eligible for reception into the Order in quadruplicate.
2. This list is reviewed at the regular council meeting prior to reception and additions to the list or deletions are made. The three months postulancy ruling of the Third Order constitution has some variable factors and doubtful cases should be referred to the decision of the director.
3. Postulants to be received as novices are immediately sent "Notification of Reception as a Novice" which tells the postulant when and where and at what time the reception will take place. On the blank is also indicated the name the new novice will receive in the order. A duplicate of this "Notification" is kept by the novice personnel, and he novice-to-be is told to bring the "Notification of Reception" to the altar along with the *Ritual for Public Functions*.
4. On the day of the reception the postulants to be received as novices are checked on the list (see No. 1).
5. The director or novice master gives them a special instruction regarding the reception, reviews the ceremonies and tells them just what to do in church.
6. After the sermon in church, the director first receives new postulants at the communion rail. He then invites the postulants to be received as novices into the sanctuary where they form a semi-circle, kneel and make their petition from the Ritual, page 23. The rest of the ceremonies are carried out as contained in the Ritual, the postulants coming to the foot of the altar two, three or four at a time, depending on the size of the class. The director makes sure to take from each one the "Notification of Reception" blanks which he turns over to the novice personnel at the end of the ceremonies.
7. With these Notification of Reception blanks in hand, the list prepared in No. 1 is checked and corrected and distributed to the following persons:
 - (1) Director
 - (2) Secretary who will enter data into the Fraternity Register
 - (3) Secretary in charge of mailing list and or Fraternity Directory
 - (4) Chief Promoter.

How to Handle Absentee Members

by Lillian Kastelic, Tertiary

ABSENTEE TERTIARIES are members of our fraternities who yet absent themselves from meetings without sufficient reason. Our purpose is not to condemn them, but to consider the problem, to see how the absentees can be encouraged to live up to their obligation to attend the monthly meeting. Perhaps the word obligation is our key; by our profession we are obliged to attend the monthly meetings. At profession we promised in the presence of Almighty God, in honor of the Immaculate Virgin Mary, of Blessed Father Francis, and of all the saints to observe all the time of our lives the Commandments of God and the rule of the Third Order of St. Francis. In that rule we find the provision—"let them attend the monthly meetings called by the minister prefect." It ranks with moderation, with monthly Confession, with the spirit of charity as part of the way of life of the Franciscan tertiary. The new constitutions, too, stress the importance of attendance; telling us in article 63 that tertiaries should do their utmost to attend the monthly meetings.

Why do tertiaries miss the meetings when the obligation is spelled out so definitely? I suppose we take for granted the Third Order rule. Are we putting the cart before the horse? Instead of discussing how we can make members more consciously responsible for attendance at the meetings, perhaps we should be discussing how to make all of us more conscious of the rule itself—of which the meeting is

but one part. Are we stressing enough reading of the rule? Reading it often, every day? Does everyone in our fraternities have a copy? Are more copies available at monthly meetings for members who have lost their copy? We sometimes go overboard in pushing other things; perhaps we should push the rule more; it's so obvious that we can easily overlook it.

AMUCH MORE APPEALING concept than the stern word obligation, is the warmth of *brotherhood*. We are members of a fraternity, a brotherhood, and members of a secular order. St. Francis founded the Third Order so that those who had home and family to consider, but were attracted to the Franciscan way of life, would find an order suited to their circumstances, but with the same spirit and purpose as the first and second orders. It is impossible for us to live in a community, so we have our abbreviated version in the monthly meeting. Here it is that brotherhood flowers. Our rule says: "Let them earnestly maintain the spirit of charity among themselves." The constitutions, too, tell us, "Joined together by gospel charity, they should zealously foster a family spirit, both in their own fraternity and in the whole order" (article 3). How are we to foster such a feeling if we don't unite in the monthly meeting, if we don't see each other to love each other. (The cynic might comment here that not seeing people would make loving some of them easier, but

then, tertiaries aren't cynics.) Community spirit is part of Third Order life, whether we like it or not, it's what we signed up for. We are not just individuals, we are members of a community.

Does the absentee member realize that he has a definite obligation to attend the monthly meeting? Does he realize he has joined an order where the meeting serves as the community life? Now we might ask, "Does he realize the opportunities he is missing in not attending the fraternity meeting?—Opportunities of receiving guidance, of growing in the Franciscan spirit with the help of the spiritual director. He is our advisor, our teacher, through the monthly conference. In the September 1958 issue of the Franciscan Herald Forum, Fr. Maximus Poppy, in an interview by Fr. Albert Nimeth, tells us, "By a steady diet of public instruction on the part of the director using this blueprint (referring to the rule) and occasionally, personalized coaching, the tertiaries must need grow in the life of the spirit even though they are not aware of such a process."

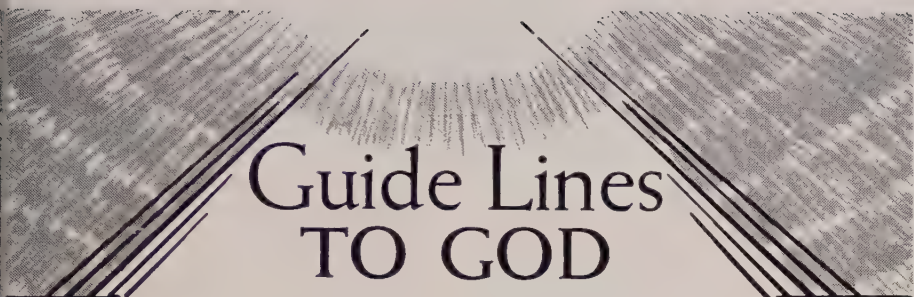
In July, 1956, our late and beloved Pope, Pius XII, told the tertiaries of Italy, "The world has need of the Franciscan spirit, of the Franciscan vision of life. It is our duty, beloved children, to know it thoroughly, to love it with enthusiasm, and above all to live it with the perfection that your state of life allows." To know it we must listen to the teacher—the director; we must read the textbooks—the many Franciscan volumes of spirituality available at our Third Order libraries, and most available on meeting day. The meeting offers so much that we take for granted!

And at these same meetings we pray

for many people, among them our absent brothers and sisters: "O Lord, grant them your fatherly protection." Let us hope that while we are praying for our absent brethren, they are joining their voices to ours in the holy prayers of our office though separated from us in place, but united in purpose. Because they are not at the meeting does not mean that they cannot pray the seraphic office, too.

PERHAPS IT WOULD BE wise to state again that when we talk of absentee members, we do not mean those who are excused for a very good reason. *We mean those who could attend, but do not.* For a good explanation of the status of members missing meetings, I recommend Fr. Mark Hegener's article in the December issue of the FRANCISCAN HERALD AND FORUM.

Let's also look at the absentee from another point of view: perhaps he is not finding the fraternal charity, the guidance, the inspiring conference that he needs. Perhaps that is why he does not come to meetings. Granted he has an obligation to attend, but so too have the director and the council an obligation to make attendance at the meetings a valuable experience for the individual members to make it a pleasant experience. Let us unite to make our fraternities the powerhouse that they should be, that the popes have urged them to be, that Francis established them to be, and that God knows they can be. Let us draw the absent ones within the fraternal fold that together we may continue loyal to the spirit and provisions of our holy rule. "Grant us, O Lord, the grace of persevering service in your holy will so that in our day your loyal people may increase both in number and in merit" (jubilee prayer).



Guide Lines TO GOD

BY ALBERT J. NIMETH · O.F.M.

IT IS STRANGE how some people who live an otherwise good life are frightened at the idea of holiness. For them it conjures up the past with martyrs and canonized saints. They seem to think that holiness is not meant for the average man or woman living in the world. If we search the Scriptures, however, we discover that holiness is meant for everybody. "Be you perfect as also your heavenly Father is perfect." There are no exemptions from this universal command.

The list of saints from every conceivable walk of life is proof enough that holiness is attainable no matter what vocation a person pursues. Even today, as wicked as we think the world is, there are many people making an honest and sincere effort to live a holy life. Why more are not doing so is the mystery.

Perhaps our difficulty is this: we do not set our sights high enough.

It is important that we set for ourselves standards of excellence. We have to fix firmly in mind a model of the holiness we hope to achieve. We have to work out our ideals. The deals with which we are concerned are individuals who aspire to moral and spiritual perfection. We are concerned with courageous souls who make something more of their lives than most people and who understand

thereby that the art of living is to know how to give one's very life, a complete dedication to a goal.

It calls for courage to follow high and noble ideals, to decide to walk the way of honor, of duty and holy living. It requires courage to walk this way when the voices of the world, and the solicitations of our lower nature clamor for attention and satisfaction.

Where are we to find these ideals? They may be suggested by the people we meet, in our reading. They may be pieced together out of the qualities and virtues we admire in the people we contact. Usually they are a synthesis of what we consider noble, elevating and good.

The ideals we adopted must be a stimulus for action. Their purpose is to guide us in the pursuit of virtue. It does little good to go through the bother of formulating an ideal and admiring its excellence unless it becomes a driving influence in our lives. In other words our ideal has to be practical.

Practical in the sense that it prompts to action and practical in the sense that it is not so high that we are discouraged before we even begin. Practical in the sense, too, that it is high enough to make us stand on our tiptoes and stretch. •

Your Gospel Life

by Philip Marquard O.F.M.
EXECUTIVE SECRETARY

SOME YEARS AGO a leaflet appeared on the Third Order of St. Francis entitled "Hidden Power." It is a very good and apt descriptive definition of the Third Order, because the Third Order is truly a source of hidden spiritual power. It has the dynamic force of the Gospel, since the Third Order is verily a practical application of the Gospel to every day living.

Gospel in Action

In the General Constitution of the Third Order you will find any number of references to the Third Order and the Gospel. Article 2 of this constitution states: "The life of the Franciscan tertiaries is this: to observe the holy gospel of our Jesus Christ while living in the world, and this in such a way as to be an example for others."

Later in speaking of your holy profession in the Third Order article 24 again points this up very clearly: "Profession in the Third Order is a solemn religious act whereby one of the faithful, moved by divine grace, dedicates himself to God, promising to observe the holy Gospel of our Lord Jesus Christ in the world . . . promises to use particular means for leading a life in full accord with the gospel."

Finally in treating of the "Way of Life" in the second chapter of the constitution it is emphatically set down that the gospel is the very *raison d'être* of the Third Order. In this regard article 41 reads: "The observance of the gospel in a perfect way is the reason for the rule of our holy Father Francis."

This is all so very understandable if we are aware of the life and spirit of St. Francis. From that day when St. Francis opened, read, and closed the Gospel three times, he took the Gospel as the code and guide of his life. Hence he wrote: "The rule and life of the Lesser Brethren is this: observe the holy Gospel of our Lord Jesus Christ . . ."

What were the phrases that St. Francis read each time he opened the holy Gospel? They were these three orders of Christ: "If you wish to be perfect, go, sell all you have and give to the poor;" and again, "Whoever wishes to come after me, let him deny himself and take up his cross and follow me;" and also, "Take nothing with you on the road." To St. Francis these directives of Christ were as a new, personal, direct revelation to himself. Therefore he exclaimed: "That is what I want, that is what I am looking for, that is what I yearn with all my inmost heart to comply with."

It was on that occasion that he threw aside his shoes and belt, put on a sacklike garment, and embraced his new life for Christ. Later when he wrote his first rule for his followers, he compiled it with passages taken from the Gospel. How necessary it is for you, then, to have a good knowledge of the Gospel.

A study of the Gospel will be a source of light to your mind, consolation to your heart, and energy to your will. A careful reading of the Gospel

will reveal to you that your faith is more than just a knowledge about the truths that Christ taught. You will see, as St. Francis did, that it involves at the same time a basic choice of a way of life, and even more, a fundamental commitment of oneself to Christ. In steeping yourself in the gospel life of Christ you are bound to stir up the adventuresome spirit that is part and parcel of an apostle. This is the spirit that is so evident in St. Francis.

This close association with Christ and the gospel is certain to improve your spiritual life. Your personality develops in proportion to the widening of your horizons. It is common knowledge that you enrich your life as you deepen your reaction to the truth, the beauty, the goodness of the person and things that make up what we call our world. Anyone of practical faith believes this enrichment of his person soars to its peak in the opening of his inner life and love to the incomparable truth and beauty of the triune God.

There is the perennial tug-a-war between the attractions of the world and the attraction of God. The danger you must watch is becoming so immersed in the allurements of the world that you allow them to dull your spiritual thinking and loving. A frequent acquaintance with the Gospel will be great aid in proper evaluation of the diverse attractions you encounter. But even this knowledge of the proper evaluation of things is not sufficient. You must accept this evaluation and not merely know it. Your acceptance of it is expressed by your tertiary profession of the gospel life. Yet knowing the weakness of your human nature, as you must, the public, professional acceptance is not sufficient. You must sincerely renew this profession from time to time.

What will guarantee your continual renewal of this professional gospel life? It is love. Love can move you constantly on the road to God. This of course is true love, love of God and his cause. St. Augustine at one time asserted: "Love, and do whatever you wish." This assertion is profoundly true because, if you truly love God, it is impossible to choose that which is harmful to yourself or others.

St. Francis's life sparkles with this true love. He loved God so intently that he is known as the seraphic saint, which implies he could love like the highest choir of angels, the seraphim. How did St. Francis nurture and mature his love? It was from a study of Christ in the Gospel. Each deep session with the Christ of the Gospel was like a personal, divine revelation. And to know Christ is to love him.

Christ in Action

An unquenchable love and measureless thirst to imitate Christ pervaded the heart of St. Francis as a result of his drinking deeply at the gospel sources. He would spend whole nights crying, "Love is not loved." He was bent on imitating Christ not only exteriorly but mainly interiorly. His exterior imitation evinced itself in his complete acceptance of the poverty of Christ. But his interior imitation was seen in his relentless endeavor to mold himself with Christ so that he could say with St. Paul: "I live, yet not I, but rather Christ lives in me."

Article 41 of the Third Order General Constitution indicates that this very spirit is demanded of you. "Since Christ is the way, the truth, and the life, tertiaries should have the deep conviction that, by reason of their baptism and holy profession, they must become like Christ crucified, and must follow his Gospel as their rule of life." In other words spiritual adulthood is demanded of you. Spiritual

childhood must be put aside. It is only when you are spiritually adult that you will be able to say: "I live, yet not I, but rather Christ lives in me."

Hence the great need of looking at all things in their proper perspective. There is a tendency in all of us to magnify nonessentials at the expense of the essentials, to get lost in details and miss the point. This type of behavior flows from the hidden realization that it is always easier to do less than do more, and from the universal impulse at work that incidentals are very frequently so much more pleasing or alluring than the very thing itself. You can get yourself all wrapped up in the mechanical forms of singing the Mass and fail to actually participate in the offering of the Mass. You can be so busy taking up the collection during Mass that you fail to reap any fruit from your presence at Mass. The "Martha" in you gets so active that the "Mary" part of you is really crowded into the attic of your life. Or again you can be so materially busy during Lent with all the external preparations for Easter that you fail to seriously think of the redemptive work of Christ, which is vital to your true happiness.

Long ago St. Paul discovered this sad maneuver of human nature. He saw that it was distinctly possible for the unwary or calculating Christian to promote some strictly secondary aspect of his faith, and then to neglect the very truths or obligations that made him a Christian. Hence he said: "I may speak with every tongue that men and angels use . . . I may have powers of prophecy . . . I may have utter faith . . . Yet if I lack charity, I count for nothing." You must seize again upon the inner actuality, the core and the center of your faith, you

must love. You must love God for God's sake, and man for the same.

St. Francis is certainly a very safe guide to lead you to the true reality of Christian living. His is a direct road to Christ, whom the holy Gospel points out as the Way, the Truth, and the Life. Christ must be the firm ideal grasped in your mind and carried out by your will in daily duties. You will be able to maintain this ideal by a familiar gospel association with Christ after the manner of St. Francis. Gradually you will obtain a lively faith in your mind by submitting your intelligence to the sway of Christ, a burning charity in your heart towards God and your neighbor, and a humble resignation in your will to God's divine appointments for you. In this manner Christ will reign over your whole being and then you will be able to say "Christ lives in me."

PRAYER LIFE

(From page 43)

in the footsteps of the Crucified Savior.

The Way of the Cross is the most highly indulgenced devotion in the Church today. A plenary indulgence is gained each time we make the Stations. And there is no complicated method which we must follow in making them. We need only move from station to station, reflect upon the mystery represented by the stations. What a storehouse of spiritual benefits could be ours if only we took the time to come to love and appreciate this wonderful Franciscan devotion.

Our prayer-life, as Franciscan, must be characterized by a childlike simplicity and trust in God, our Father. We will not be too dependent upon printed formulae of prayers but speak to God heart to heart.

How Others Do It

How the Common Fund Is Used

Authorized by Fraternity Council:

1. Each deceased member of the Metropolitan Fraternity shall be enrolled in the Seraphic Mass Association and have the Holy Sacrifice of the Mass offered for the repose of his soul.
2. A salary of \$75.00 a month will be paid to St. Augustine's Monastery for the services of the Father Director.
3. A stipend of \$25.00 a month will be given to St. Augustine's Church for the use of the parish facilities.
4. A year's subscription to THE FRANCISCAN HERALD AND FORUM will be given to each newly professed member of the Fraternity."

COMMENT: This decision of the Fraternity Council bears out the need for every fraternity to have a printed piece of literature which lists the local "Customs and Regulations" just as in the First Order each Province has its own Book of Customs over and above the General Constitutions. The benefits of belonging to the fraternity are listed in such a statement of "Customs and Regulations" together with time of meeting, corporate title, date for meeting of the council, and other fraternity regulations. Samples of such regulations can be obtained by addressing the Editor. The FORUM has offered a year's subscription to new T.O. members for \$1.50 a year. A fraternity's decision to give such a subscription to newly professed members will pay off in well developed members. The monthly stipend for the director supposes full-time services to the fraternity and its works.

Corporal Works of Mercy—Visiting Prisoners

A regional project of the fraternities in Michigan's Upper Peninsula is collecting books for the Marquette, Michigan Prison. The project was headed up by Fr. Malcom Maloney O.F.M. Cap., chaplain of the prison, and Fr. Colman O.F.M. regional director of the Third Order of Providence #3.

In Winnipeg, Canada, Fr. Thomas More MacDonald O.F.M. has formed a group of tertiaries for Prisoners Aid and Rehabilitation. His first bulletin on this project was issued in December. The Screening Committee reports in the bulletin on four subjects interviewed and soon to be released and recommends them for employment to anyone who can use help with the background and qualifications listed. The committee performs the following functions: (1) Help chaplains within the prison in various ways such as serving Mass, playing the organ, directing the choir. (2) Have a car pool to take relatives to prisons on visiting days. (3) Visit the families of prisoners, helping them in every way possible. (4) Endeavor to find jobs for ex-prisoners. (5) Provide food, clothing and lodging and give any other service they can to help the ex-prisoners make a new start in life.

"The brothers' way of living in the world ought to be such that, seeing and hearing them, everybody will be piously impelled to praise and glorify our Father in Heaven."

—St. Francis of Assisi

St. Francis of Assisi—XII

by Col. W. Boss, Tertiary

THE THIRD ORDER was probably initiated by St. Francis about 1209. Several Italian towns claim to be the place where the first group of tertiaries was organized, but St. Bonaventure, writing twenty years after the death of St. Francis, seems to imply that it came into being at the Portiuncula, that little chapel in the grove of trees that is the very center of the Franciscan story.

However, according to Thomas of Celano, after preaching to the birds at Bevagna, St. Francis visited a town called Alviano, near Todi. Here, he and Brother Masseo stopped in the market place and were going to preach. But the many swallows, who still build their nests in the old grey walls and ruined towers of Alviano, circled to and fro with ceaseless twittering and glad little cries, from their nests under the eaves. Francis and Masseo, as was their custom, sang their vespers and the people collected and stood expectantly in silence while the singing lasted. But those who did not keep silent were the swallows. Lower and lower they swept across the market place and their cries increased until at last no other sound could be heard. Then Francis said to them: "My sister swallows, it seems to me now that the time has come when I should have a

chance to speak. Hear therefore God's word and keep still and quiet while I preach." And all the swallows were silent and made no sound while Francis preached.

Was it this miracle or the glowing words of the Poverello that made all the inhabitants of the town want to follow Francis and be his disciples? But Francis restrained them and said, "Be not too hasty, I will ordain for you what you shall do to be saved." And from that time on, the *Actus B. Francisci* goes on to say, "he thought of establishing a third order."

No copies of the original rule have been discovered. In 1221, Cardinal Ugolini (later Pope Gregory IX) helped prepare a rule and it was approved by Pope Honorius III. The Bull he issued at that time makes it clear that the order *was by them firmly established in several cities.*

It was first known as "The Brothers and Sisters of Penance." The words "Third Order" were not used in any official documents until the 7th June, 1230, when a letter of Pope Gregory IX to the bishops of Italy refers to the "*Third Order of St. Francis.*"

THROUGHOUT THE CENTURIES the rule has remained constant, its primary purpose being personal sanctification.

It required simplicity in dress, the avoidance of dangerous amusements, mortification in food, prayer, regular reception of the sacraments, examination of conscience, hearing of sermons and attendance at Mass.

In the early days the Brothers and Sisters were required to wear a uniform. For the Brothers this consisted of a long tunic and cloak of undyed cloth, the cost of which could not exceed a certain sum unless a special dispensation had been given permitting more to be spent. No collars were allowed. The neck opening had to be fastened with laces; not left open as the fashion then dictated. The sleeves must be narrow and closed.

The Sisters could take their choice between a tunic of the same cloth and at the same price as that worn by the Brothers, or they could wear a white or black petticoat; or if they preferred, a loose fitting linen gown without pleats and flounces. It was possible to get a dispensation to spend more on their uniform, according to their social status or to the local custom.

The Brothers and the Sisters were allowed to have cloaks lined with fur, but nothing more costly than lamb's wool was permitted. Their belts and wallets had to be of leather with no fancy adornment.

Perhaps you can picture these men and women of almost every class moving through the streets of Italian cities and towns. This was a century noted for its flamboyant dress, richly embroidered and multi-colored, and the appearance of these sober-clad tertiaries was a constant reminder of the necessity for penitence. The gospel of example! As Francis said, "The brothers' way of living in the world ought to be such that, seeing and hearing them, everybody will be piously impelled to praise and glorify our Father in Heaven."

NOW JUST OUTSIDE a cheerful little village called Poggibonsi, not far from Sienna, is an old church of Santa Maria di Camaldo, which has been in the care of the Franciscans since 1213. In the friary adjoining the church you will find a tomb bearing the following inscription in Latin:

"The body of St. Luchesius, who was the first to give his name to the Third Order of Penance under the Seraphic Father, in the year 1221. All you who draw near venerate him."

Lucius Modestini, or Luke as we would call him in English, is said to have been born in the same year as St. Francis, and like Francis, he came from a merchant's family. It is said that he and Francis knew each other as young men.

He married young—a woman of his own town named Buonadonna—at least, that is the only name by which we know her.

He became a foreign exchange banker, exchanging money from Pisa, Venice, Ravenna, and from France, Germany and other far-off countries. Luke and his wife became very prosperous. Both of them thought it was a very fine thing to make money. Riches came quickly to them.

At this point in the story the soul of Luke comes into the picture. He began to think he was making too quick profits. So he gave up the banking business and became a corn merchant. But even in this he made money too fast to suit his conscience. He was utterly honest in his dealings with the farmers. Yet, there he was, rich, while they remained poor.

So he sold that business, too, and having bought enough land, the cultivation of which would provide for the simple needs of his family, he became free to serve the sick poor.

So far Luke joined no movement

or sect. He used to go to the hospitals where, in those days, the sick depended on voluntary nurses for their comfort. He used to go down to the marshes and bring back the old and helpless who had fallen victims to fever and malaria. He would bring them back to the fresh air of the mountains and to the hospital where they could be cared for. Perhaps it was these poor people who made their benefactor better known as *Luchiesio* — “good old Lucio.” It was a title that introduced his Cause to Heaven long before it was introduced at Rome.

Then, one spring, Francis came to Poggibonsi, and Luchiesio heard him preach in the market place. The tradition that Luchiesio received the habit at Cannara, near Assisi, suggests that he returned with St. Francis to Umbria to learn more of his teaching. It is not unlikely that, when the Order of Penance was instituted, Luchiesio was chosen to be one of the first to receive the habit.

POSSIBLY LUCHESIO RETURNED TO Poggibonsi wearing the habit and cord, and soon the little place must have been full of Franciscan habits, just as a tree is full of sparrows. And Buonadonna laid aside her colored dresses, her silk purse and richly embroidered belt and the gay hanging sleeves, for she became a tertiary, too.

In 1289 a Chapter of the Brothers and Sisters was held at Bologna, with four presidents and thirty-one delegates from the twenty-four provinces or cities of Italy. It was this leaven in the society of the later Middle Ages that worked towards the disruption of the decadent Feudal System, and hastened the return of society towards the ideals of the Gospel. It accomplished this by promoting a healthier moral tone, and a fuller realization of civic and political liberty.

What a fantastic story is this life of St. Francis! Here is one man who simply followed the path he thought right. Yet, without the slightest intention of so doing, he changed the history of Europe. For you cannot study the story of the Thirteenth Century without putting St. Francis in the picture, every time and all the time. It would be like leaving Moses out of the story of the Israelites, or leaving Napoleon out of the history of France.

He started as one man living the Gospel life. We now find him with an Order of Friars Minor, a rapidly growing Second Order with Clare and her Sisters, and a Third Order of layfolk. And these thousand of followers are introducing a better way of living, a nobler set of values to the licentious people of Europe and restoring a sense of devotion to the teaching of Christ and His Church.

What is the lesson to be drawn from this amazing story? It is this:

WE, TOO, CAN CHANGE
THE WORLD.

There is no limit to what the Third Order can accomplish if we are really in earnest and trust in God. So far, we have had our little monthly fraternity meetings, we have contributed to charitable works, we have tried to follow faithfully the rule of the Third Order.

But what are we doing to show others, Catholics and Protestants alike, the joy to be found in the Third Order of St. Francis? We should have each year a mass meeting in the biggest hall in the city; we should be distributing information about the Third Order to everyone we meet—and we should be visiting our Brothers and Sisters in other fraternities.

Divine Grace has led us to something worth while. Let us share it with others. Let us, too, be missionaries, like Francis and his Brothers. •

Are we becoming more educated and less illiterate?

Spiritual Reading

ST. BASIL CALLS BOOKS the "food of souls." For spiritual comfort, Thomas a' Kempis, author of the *Imitation of Christ*, recommended "a little nook with a little book." Among others, St. Augustine and St. Ignatius of Loyola attributed their conversion and their call to sanctity to the reading of spiritual books.

If the saints looked to spiritual books to renew their interior life and preserve themselves from the dangers of lukewarmness, the modern Catholic and tertiary would be wise to make use of the same aids:

To provide the knowledge necessary for an intelligent and well-grounded faith!

To kindle a fervent love of God in his soul.

To overcome distractions and spiritual dryness in our devotions.

To keep abreast of today's crises and the solutions which the church offers.

To understand the rule and spirit of the Franciscan Order better.

To be able to apply the letter of the rule with the spirit of the letter as explained in books on the order and the Franciscan life.

To make an intelligent and effective postulate possible in the world today.

Where is our sense of values when we find a superabundance of time for senseless gossip, for newspapers, and television, but no time to refresh our souls by the reading of good, instructive spiritual books?

As a nation, we are becoming more

educated and less illiterate each year. Paradoxically, however, fewer and fewer of us are now reading books—of any kind. Book readers today total only 17% of the population, compared to 20% in 1953, 29% in 1937. With the decline of interest in books—including religious books—is it any wonder that ignorance in matters of religion is one of the chief causes of the loss of faith?

Just as a man's body stands in need of daily nourishment, so the soul requires its daily food if it is to receive the grace of final perseverance. St. Francis de Sales enumerates the means of obtaining perseverance as follows: Prayer, Fasting, frequent reception of the Sacraments; the company of the good and the virtuous; eagerness in hearing the word of God . . . and the reading of pious books. This reading should be of books which refresh the knowledge of religious truths, and spur us on in the pursuit of virtue.

No doubt it is true, that as St. Bonaventure told the saintly Brother Juniper, an unlettered scrub woman can gain the heights of sanctity as quickly as a doctor of theology. But just the same, given the talents we have, each must use and protect them and make the most of them. We can't wrap our reading talent up in a napkin and bury it. The Lord will demand an accounting of it, just as he did of the servant in the Gospel.

See the "Tertiaries Reading Plan" that follows.

A Tertiary Reading Program

1) Leaflets for interesting people in the Third Order

Son of Darkness, stresses the spirit and purposes of the Third Order.

Hidden Power, the Rule of St. Francis with a brief commentary.

Your Master Guide, stresses special implications of the Third Order.

Do You Know? A "teaser."

What's Your Objection. Helpful in answering stock objections against the Third Order.

Obligations & Privileges of the Third Order summarized.

Introducing St. Francis, short treatment of the ideals and spirit of St. Francis with an invitation to join the Third Order.

Everybody's Saint (Foley), a short leaflet life of St. Francis.

2) To be read during postulancy

Call and the Answer, the Tertiary Vocation.

Man Who Loves Everybody, slightly longer life of St. Francis. Excellent. From the "Hour of St. Francis."

Do You Know, pertinent facts on the Third Order.

Layman's Order for All, Tertiarism and the lay life.

Word's-Eye View, Third Order rules summarized in outline form.

3) To be read during first six months of novitiate

The Poverello (Hegener), life of St. Francis, and study of his spirit.

Third Order Catechism, for good explanation of the Rule, used by many Fraternities for novice instruction.

Heart of the Rule (Habig), a good explanation of the Rule of the Third Order.

Explanation of the Rule (McGee) standard explanation of the Rule for Novices.

Guidelines of St. Francis (Nimeth), Ideals of St. Francis.

4) To be read during second six months of novitiate

Seraphic Highway (Meyer), rather lengthy explanation of the rule in relation to daily life.

There's More to Life (Nimeth), the Third Order way of life explained, with discussion questions.

St. Francis Lives Today (Blocker), talks on the inspiration of the Third Order.

Living the Gospel (T. O. Bureau) fundamental explanation of the Rule, with its Gospel basis.

Getting Wise in the Ways of God (Nimeth), applying the Rule with discussion questions.

Constitutions of the Third Order, issued in 1957.

New Testament, basic text of Franciscanism.

Franciscan Vision of Life: Pius XII's comments and commentary.

5) **To be read by the professed**

Ideals of St. Francis (Felder), lengthy discussion on the ideals of St. Francis. Basic Franciscan Text.

Rome Hath Spoken: Papal pronouncements on T.O.

Social Ideals of St. Francis (Meyer), applied to the modern world.

Little Flowers of St. Francis, a Christian classic, and a close look into the heart of Franciscanism. Many editions, including a recent one published in paperback by Image Books, translated by Raphael Brown; also in hardbound.

St. Francis and the Eucharist (Nimeth).

A **Life of St. Francis, such as . . .**

St. Francis of Assisi, Fr. Cuthbert, a classic

St. Francis of Assisi, Johannes Jorgensen, a classic, Image Book

Words of St. Francis, Fr. James Meyer O.F.M.

Mirror of Christ: Francis of Assisi, Fr. Isadore O'Brien

Perfect Joy of St. Francis, Felix Timmermans, Image Book

Richest of the Poor, Theodore Maynard

My God and My All, St. Francis of Assisi, Elizabeth Goudge

St. Francis of Assisi, Von Matt-Hauser, a beautiful book of pictures of the land Francis hallowed.

St. Francis of Assisi, G. K. Chesterton, an interpretation.

Hour of St. Francis, Schneider, an interpretation of the Franciscan movement. Excellent.

Franciscan Book of Saints, Fr. Marion Habig O.F.M. for meditation and information.

These Made Peace, Halleck-Anson, on Tertiary Saints.

Handbook of the Third Order Secular of St. Francis, Gummerman, information of all kinds. Complete explanation of the Third Order.

The Voice of Your Father, Fr. Martin Wolter, pocket meditation book for each day of the year.

The Franciscans, Masseron-Habig, a one volume encyclopedia covering history, spirit and activity of all branches of the Franciscan order.

*All available through Franciscan Herald Press.

Leaders *must be* Readers



Counselling the Catholic, Hagmaier & Robert Gleason, Sheed and Ward, \$4.50.

Here is a book that has bridged the gap between theory and practice. This is a down to earth sensible guide for the pastor or priest who has to deal with emotional problems. It does away with so much of the technical jargon that tends to obscure common sense. This book will not equip a priest to be an accomplished counsellor in depth psychology but it certainly will help him handle in a more effective way the common problems that come to his attention in the course of his administration. A run down of the chapter titles will indicate how worthwhile the book really is: psychology of human weakness, masturbation, homosexuality, alcoholism, scrupulosity, using community resources. These are treated from two aspects; the psychological aspect and the moral aspect. The eight pages of bibliography are extremely valuable for anyone who wants to pursue the matter further. •

The Voice of Your Father, Martin Wolter, O.F.M., Franciscan Herald Press, \$5.00.

This convenient size book (4 x 6 1/4) of 400 pages is sure to be a big hit. It can be carried in one's purse or pocket without bother. More important of course are the contents. There are three hundred and sixty five one page meditations, one for each day of the year. These are based on the writings and sayings of St. Francis. For each week a theme in accordance with the Sunday Gospel is illustrated by pertinent quotations and meditations for the following week. Thirteen pages of classified index enhance the volume. Anyone who has ever been impressed by St. Francis will find in this book so much of his wonderful spirit drawn from his actual words. Certainly there is no better source. This is the type of book that tertiaries will find especially welcome. A page can be read on the run, and mulled over for the rest of the day. •

Artic Wings, William Leising, O.M., Doubleday, \$4.95.

Mother Church does not hesitate to employ inventions of modern science to advance her cause. The vast stretches of the snow covered artic region are impassable except by slow dogsleds. The airplane has been pressed into service. Fr. Leising has logged many thousands of miles. Each trip was an adventure in itself—the sick have to be rushed for medical aid, stranding stranded communities have to be supplied, personnel has to be transferred. To battle the elements after a forced landing in that trackless area calls for cool thinking and courage. This is a stirring autobiography that will hold your attention from the moment you pick up the book. In it one meets some lovable characters who defy hardship to bring Christ to the Eskimos. In it one gets an appreciation of what the Church will suffer to spread the kingdom of Christ. Besides being an extremely interesting reading, the book is a source of inspiration.

Angels in Hell's Kitchen, Tom McConn, Doubleday, \$3.95.

This is a nostalgic book. Reading it one will reminisce about his own childhood. There will be certain personal variations, but the fond memory will be the same. Hell's Kitchen has undergone many changes but it is known to be one of the most turbulent areas of New York. It has the reputation of being one of the most disreputable sections of that metropolis. For a boy like Timmy who had a smattering of culture and a desire for the more refined things it was nothing short of a miracle that he survived the forces of the neighborhood. He deftly manages to stay on the sideline and observe the teen "rumbles," the uncanny matching of wits with "New York's finest," the unexplainable loyalties that drew so many of his friends into the fistcuffs that erupted on all sides. There is his one brush with the law that brings a lump to the reader's throat. A good quiet book to curl up with on a wintry evening.

What's the Good of It?

by Xavier Carroll, O.F.M.

WISH THEM ALL, Christians, Moslems, Jews and pagans, to regard me their brother, the brother of all." A short time later the writer of those words poured out his blood on the warm sands of the Sahara. A "brother" had put a bullet through his head.

From that time till this people have asked, what is the use of it all? What was accomplished? How many hospitals did it build? How many souls did it baptize? Against such measuring sticks it truly accomplished little.

The life of Charles de Foucauld is known to most everyone today. He grew up a frivolous young man, cavorted his way through the French West Point, St. Cyr military academy, and saw service in North Africa during the zenith of French colonial expansion. It was the period of *Beau geste*. He resigned his commission when the military demanded he sack his mistress and observe the ground rules. Then he set off on the adventure that was to change the course of his life. Disguised as a Moroccan Jew, he successfully slipped into forbidden Morocco, traversed the whole hostile territory, and recorded its topography so expertly that he was awarded an international citation. This daring reconnaissance made possible the French conquest of Morocco. But he had won something more. The long lonely nights beneath the desert stars had brought him into the presence of God. This sense of God's closeness and intimacy, "God, my brother and dearest friend," inspired the rest of his life. He subsequently became a penitent, a trappist, a pilgrim in the Holy Land and finally,

his true vocation, a "brother of all" deep in the Sahara.

PERHAPS THE FRANCISCAN nature of this vocation has not been sufficiently pointed out. Charles was personally inspired much by St. Francis. The Assisian's desire to be absolutely poor, untrammelled by material needs so as to be free to respond to the God of Love fired his own ambition. Francis' intimacy with God thrilled him. Finally Francis' conception of the Christian as the brother to all of creation, since all are the children of the same Father, set his ideal. Charles wanted to witness to this one truth: as a Christian I am your brother. There was nothing more he wished to say.

Francis' commission to the brothers leaving for Morocco centuries previously was strikingly similar. They were to go "as men filled with the spirit of Christ . . . at first simply to love among the pagans, stirring up neither quarrels nor contentions, but be subject to every human creature for God's sake and acknowledge themselves, by their very life, to be Christians" (*Marrow of the Gospel* p. 136). Only later, under God's inspiration should they announce the Gospel. The first obligation was not to propagandize, not to make converts. It was "to be Christ" to those about them; to be a brother. And they too were murdered.

Which brings us back to the starting question: what is the good of it all? Truly, you must have Franciscan blood to understand the "good of it all." Loving, respecting, "being present" to our neighbor is a value in it-

(See page 63)

Items of Interest



Unique Service for the Sick Fr. Marion O.F.M. Cap. has started a unique service for the sick called "Catholic Records-a-Month Club." Its purpose: to provide good spiritual reading for the sick and convalescing. Two 16 $\frac{3}{4}$ RPM records are sent out each month for \$2.00 a month, \$24.00 a year. The users receive 80 minutes of spiritual readings monthly on the 7-inch slow play 16 rpm speed. Explains Capuchin Father Marion: "My priestly activities have been terminated by a chronic illness. Recently I have become aware of the fact that there are many of the chronically sick, who, by reason of the nature of their infirmity, are prevented from taking needful spiritual reading. It is our hope that these recordings will help to fill this need, to enable the sick to understand and accept God's holy will in their manner of serving Him by illness." Fraternities would do well to subscribe to at least one set a month and see to it that they are passed out among the sick members of the fraternity. Write to: Catholic-Records-A-Month Club, St. Bonaventure Monastery, 1740 Mt. Elliott Ave., Detroit 7, Michigan •

Peace Prayer Around the World "Illinois Bell News," monthly employees magazine of the Telephone Company, featured the Peace Prayer of St. Francis in a four-color spread on the back cover of the December issue. A small-type caption read: "In this beloved prayer the Christian speaks his knowledge that God is merciful. At this season, which celebrates God's sending His Son to earth, the prayer affirms the Christian's duty and blessing—as he gives love and understanding, he is given God's. And by this way he comes to everlasting life." An explanation of the back cover inside the magazine states: "WHO IS THIS MAN?" The article explains: "This was the man who had a

special devotion to the Christmas time. Who said, 'I want to celebrate seriously the coming of the Son of God upon earth and see with my own eyes how poor and miserable He wished to be for our sake.'

"And he is commonly credited with building the first Nativity scene."

"There was no external sign of anything particularly mystical about the young Francis. Like young Gary on our cover (front cover shows a boy in awe of missiles), he looked at the 'toys of war,' and thought most often of winning fame as a soldier."

"Yet he turned from war to peace."

"Perhaps it took more courage for a man who had a human horror of leprosy to devote his life to ministry among lepers."

"For the poet who praised his lord and sun to hide himself in a dark cavern."

"For one used to the gold and purple to choose as his ideal the Lady Poverty."

"And if it sounds too intense for comfort in this modern world, perhaps it is. Many his story is not only endearing, but terrifying, because to him what was worth having cost everything."

"Perhaps that's why we use 'sentimentality' to cushion the effect of his piety. His love for his Creator is made more tolerable if we think of that love in terms of kindness to animals. His contact with lepers is hardly acceptable, as it helps us have sweet statues of St. Francis among the rabbits and birds to look at. Perhaps the Good Brother himself would be most surprised to find that gift shops have made him everyone's favorite saint. Surely there'd be a twinkle in his eyes as he pondered this strange turn of events."

Pope John's Visit to a Franciscan Retreat Last summer the press gave wide coverage to the Sunday afternoon impromptu visit of Pope John XXIII to the monastery of St. Francis in Ballegra. The visit has a long and saint-filled history.

which may account for the tertiary-pope's non-paying visit to this privileged content. Ballegra is about 40 miles from Rome, 3,500 feet above sea level. It is faithfully located and is more than an ordinary tourist attraction. The ancient town has had many ancient names: it was the town of St. Sixtus, or Subiaco. It was once called Vitellia, and in the Middle Ages it was a strategic town in the many wars. Two miles from the town itself is the monastery which, in its many styles of masonry, reflects the centuries of history since 1223 when it was founded by St. Francis himself. He had visited the "Sacra Speco" of St. Benedict on Subiaco and obtained from the monks permission for hermitage in the vicinity. It was at this newly founded hermitage where the celebrated conversion of the three robbers took place. They were eventually received into the order and died at Ballegra in the odor of sanctity.

A procession of Blessed Servants of God ended here: Blessed Nicholas of Catino (d. 1286), Blessed John of Guadalupe (d. 1605); and in the 17th century Blessed Thomas of Cori and Blessed Bonaventure of Barcelona, St. Theophilus of Corte, canonized by Pius XI on June 29, 1930. The history of holiness in the Golden Book of this monastery records dozens of other servants of God who died in the odor of sanctity, right on down to our times.

The visit of Pope John XXIII, after that of Pius VI (it is the first time in the 18th century that a pope has traveled 40 miles from Rome) will remain indelible in the memory of the faithful, and the pages of the Golden Book of the monastery of Ballegra have recorded the important visit of his Holiness and the ancient citadel of holiness takes courage to go on more resolutely in its pursuit of holiness. (L'Osservatore Roman, Nov. 13, 1963).

Bernardine, Come Home! appeared in Joseph Magazine a few months ago. It was a plea to the patron of public relations, St. Bernardine of Siena, to take his stand and insist on his rights. "Washington Service," bulletin of the Mission Secretariat, 1312 Massachusetts Avenue, N.W., Washington 5, D.C., offered reprints of this article to its subscribers at 5¢ each.

Control Hullabaloo: With all the tumultuous cacophony being cried abroad by the birth preventers today it is refresh-

ing to see that from the grass roots a counter offensive has been made in a very practical manner. Fr. Marian Douglas O.F.M., director of St. Monica Fraternity, St. Joseph Church, Kansas City, Missouri, has come out with a nice leaflet to be sent to new mothers. The object of the leaflet is to counteract the trash sent to new mothers by the Planned Parenthood group all over the country.

"Inter Nos," Cincinnati Province Tertiary organ, envisions a campaign like this: A fraternity would sponsor a certain hospital, Catholic, private or public, and see to it that every new mother gets a card when the baby comes. Other than that there is nothing else to it. County Bureau of Vital Statistics could also supply information concerning new babies born. It is a sort of "home" missionary task; a small one, it is true, but productive of much good. The prices, with envelopes, are as follows: 100—\$5; 500—\$22.50; 1000—\$40.00. You can order them from Third Order of St. Francis, 1615 Vine Street, Cincinnati 10, Ohio.

GOOD OF IT

(From page 61)

self. It is not simply a technique of the apostolate, an effective way of controlling trends and winning adherents. We must love our neighbor, be a brother to him, simply because in God he is worthy of our Love. What its effects is irrelevant.

This is a hard saying to most of us who have learned to set utilitarian value on almost everything. So often we hear the exasperated: "After all I did for him!" Is it a tell-tale indication that perhaps we would not have done what we did if we had known that he would not reciprocate? Can we not hear our Lord saying, "... and do not even the pagans do this?"

Of course, all our love of neighbor must be intelligent, i.e. we must not foster others' habits of bullying, of being dependent, or of behavior that makes them less of a person.

Charles de Foucauld had hoped to found a congregation of Christians who would go among non-christian people, or de-christianized ones, and simply be brothers to them. Nothing had become of his dream when he was cut down in 1916. But since the close of the last war the dream has been taken up and realized in his group, the *Little Brothers and Sisters of Jesus*. They have expanded over Africa and Asia. They are also dwelling quietly in the de-christianized slums of Europe. They are here in Chicago.

Charles has pointed out again our Franciscan vocation. A tertiary sometimes complains he would like to be "doing" something. He is doing much if he is striving to be a brother to those about him, without hook or angle. Recently our friars in North Africa went to live in the Moslem "ghettoes." One day one of the friars stepped outside his shabby room and received a knife blade deep in his chest. So it continues. But it is still a "good" thing to do. And for the utilitarians: no one can long withstand true, disinterested love. •

Obituaries

Sisters Robert Schulte, Veronica Kurz (Milwaukee 81); Rosalia Overcamp, Otelia Dennis, Edmunda Kazik (Rochester), Edith Wetter (Oldenburg).

Altoona: Adalaide Rooney, Jane Brennan, Helen Seidel—**Chicago:** George Kelly, Hubert Clemens, Teresa Driscoll, Catherine Slattery — **Dorchester, Mass.:** Thomas F. Doolin, Norbert J. Donnelly—**Elyria:** Ralph Ursem—**Geneva, Ill.:** Rosena Weitecamp — **Houston:** Evelyn Brogan, Cath. De George, Lydia Collins—**Humphrey:** John Sueper, John Pfeifer—**Loretto:** Henrietta Miller, Elizabeth Plummer, Marie Fara-baugh — **Louisville:** Anna Schmoetzer, Elizabeth Eisenman, Josephine Zoeller — **Milwaukee:** Ellen Austin, Anna Luther, Mary Kraayvanger, Rose Ewens, Anna Domanek, Eva Keena, Marie Braun, Elizabeth Chernerutter, Frank Handel—**Paterson:** Anna Folan — **Pittsburgh:** Father Alban O.F.M. Cap., director of the Fraternity at the Little Sisters of the Poor.

CALENDAR OF PLENARY INDULGENCES FEBRUARY

2. Purification. G.A. & P.I.
3. Bl. Andrew dei Conti C. 1 Or. (Conv.)
4. St. Joseph of Leonissa C. 1 Or.
5. St. Peter Baptist & Comp. M. 1 & Or. (Conv. Feb. 8.)
8. St. Peter Baptist & Comp. M. 1 Or. (Conv.)
12. Way of the Cross (Conv.) G.A. & P.I.
14. St. Jane of Valois W. 3 Or. (Cap. Bl. Andrew dei Conti (Cap.))
15. Bl. Andrew dei Conti C. 1 Or. (Fr. and T.O.R.)
10. St. Conrad of Piacenza C. 3 Or.
22. St. Margaret of Cortona Pt. 3 Or.
28. Bl. Angela of Foligno W. 3 Or. (Fr. —Bl. Louis Albertoni W. 3 Or. (Fr.))



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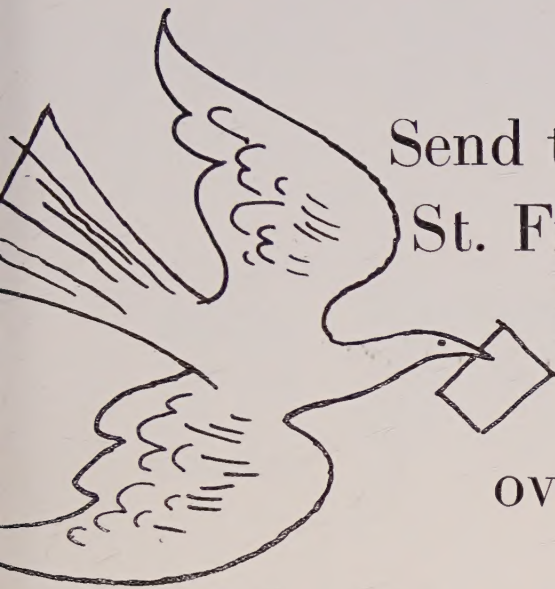
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